THE SECOND PART,

PRICE ONE PENNY,

OF THE MOST

IMPORTANT DISCOVERY

EVER MADE KNOWN TO

MANKIND.

BY AN IMPRISONED REFORMER.

IN WHICH IT IS MANIFESTED

FROM

SCRIPTURE, NATURE, AND REASON,

THAT

Mankind never committed any Sin against God.

KIND READER.

In Nature at large there is winter and summer, light and darkness, clouds and sunshine, boisterous winds and fierce hurricanes, tearing up trees by the roots, and demolishing houses,—there are earth quakes, and thunderings, and lightenings, and great rains,—the ocean is sometimes calm, and the mariner sails with safety on the vast main the waters being pleasant and smooth;—but does the winds sin, or act contrary to the Prime Conductor's will, when they blow, and raise up the waves, and so dreadful, that it swallows up hundreds of ships, and thousands of human beings into its abyss? Does the thunder sin, when it roars and terrifies the animate and sensible natives of the earth and sea? Does the earth-quake sin, when the ground opens her mouth and swallows up whole cities, with the thousands of human inhabitants, or does the power that causes all these things do wrong? Does the tiger sin more then the lamb, because nature has formed him to roam wild, and to rage and tear man as well as other animals, if he can come at them? No, he acts according to his nature, even as the lamb does according to his gentle, and docile make, *and the lamb is as much a sinner as the liger, both acts well because they are nature, and in all nature there is a grand variety, and the view of these things calls our thinking powers, as reasonable beings, into action and motion, without which we should be inanimate, and never know pleasure; if all things were one, and all things alike in nature, there would be one silent stillness, and there would be nothing to give pain or pleasure to man, and his being would be a curse indeed: he could not be sensible under such a system, no, he would be an inanimate dead lump, but the Great Author and Divine Conductor of all Nature, has ordained causes of pain, to the sense, to make us capable of pleasure also, that we may know that we have a being.* One particle of the reasonable nature, I mean one man, is by nature more restive than another, and less tractable, less pliable in his disposition, and seemingly fierce and stubborn, while another is gentle, more peaceable and mild, both stand in their place in nature, and each answers the end for which he is formed, and the different constitutions, tempers, and habits of the different men, form an harmonious variety in the great world, and delightfully employ the mind to contemplate them; and every thing that takes place in the world among men, affords food to the minds of all, the oppo ite senses of pain and pleasure, are alternately begotten in us, by all things that we hear and see, and pain is the source of pleasure, and both together are good, and unite to give enjoyment to the mere natural being of man, *so there is nothing sin-*

ful, or out of course, all is right, and nothing wrong,—neither as the whole, or as individuals. Had nature formed you different, you would have acted a different part. You are not your own, you are a particle of the great nature, and by her secret springs you are moved in all you do. The tame, gentle, and mild man, is no better a being than the one that is by nature formed quite the reverse, neither is he more pleasing unto God, more acceptable, or nigher unto Him, there is a Spirit in all, that is the variety in all, and all are moved by that Spirit, and so it has pleased the great Founder and Former of nature, that it should be, for a time; *but He has ordained a change, and a new nature for man, and hath prepared subjects, for mans contemplation, which man has never thought of, and are so glorious that they shall engross all the attention of man, and lift him up, infinitely high above his former nature, so that he shall live in his Creator, in the Eternal Vision of Peace, and this is called the resurrection.*

But in order to make man capable of that happiness, peace, and glory, and delight, it has pleased the Infinite Wisdom, to let him be the subject of sorrow and pain. And this glory that I speak of, is to be enjoyed on this earth. Therefore he has hitherto hid from mans view, his Essential and Eternal Deity, and his Love has not been made known, he has suffered darkness as to the knowledge of himself, and of the recorded word, to reign, and has left man to think themselves sinners, and to be miserable on account of it, and now those who live upon the earth, and are the subjects of the greatest pain on this account, will be the characters who will receive this Light the more readily, and immerge out of the gloom of darkness, for they are the most capable of Joy and Peace, and will be most sensible of relief, as the whole need not the Physician, but they that are sick. And those hearts that are naturally prone to love and grief in nature, will understand me best, and will be the first to receive the Glorious Truths I bring. *Now your teachers, for want of knowledge, have called together a host of sins against you, because the accuser is in them, and that is darkness upon the meaning of the written word, they are themselves dark as to the meaning of the Scriptures, and are themselves in bondage, and they cannot but preach bondage unto you, and so it is like Priest, like people, they made sins for you, and it is profitable for the Priests to keep you under the thought that you are sinners, for by this they are supported.* Whereas God has not a single thing against you, nor never had, no, nor never will have, and to know this is your freedom from sin, (or your notion of being sinners,) and your redemption from captivity, and slavery. Now behold, I make all things new, saith he that sitteth on the throne. What, saith the Old Man? Why that you sin in thought, word, and deed, and that God is displeased with you, until you become religious, according to their notions, and then God loves you. Now this is what the old accuser and false-swearer says. Well, now I, the New Man, in whom is Christ, the Excuser, saith, now I turn the tide and make it run the other way, and what is that? What dost thou say, New Man?

Why, I say that you do not sin in anything that you do, no, not in anything, neither in thought, word, or deed, and that God never was, is not, nor never can be displeased with you, and the sooner you leave off being religious, according to the Old Man, or Devil's notions, the sooner you will know God, and be happy, for God is Love. We have all been as we should be, and the time is come for you to put on your new clothes, your Sun-day suit, that is without a seam. Behold the Lamb of God, that taketh away the sins of the world. Behold this innocent, lovely, happy, gentle, harmless, sportive, playful Angel, that is now come, viz. Truth,—Charity that thinketh no evil of God, or of Man, but that knoweth that all things work together for good. Why then, if all things work together thus, it must produce or bring about a Glorious End for Man, and a sure and happy Eternity for him. I ask then, where is there any sin, if all things work good ? Then all things are Intrinsically Good, and Essentially Good. Charity so thinks, yea, Charity knows it, Paul says, that if a man give all his goods to feed the poor, and his body to be burned, and have not this Charity, he is no-thing,—he is not the new created thing, but is of the old world, that is no-thing, and is but a shadow, and must pass away. He has not in him the substantiality that the working together of all things was designed to produce. This Lamb of God that taketh away the sins of the world is not born in him, the Man is a Wolf, a devourer, and destroyer of virtue, he has on the Sheep's clothing, i. e. the Scriptures, but hear him breathing out threatenings and slaughter against sinners, as he thinks his fellow men are,—hear how he tells them how God will send them all to everburning flames of brimstone and fire, if they refuse to adopt his notions. O should they go to see a play, or any spectacle of that kind —O should they ever sing a little merry song, about love or anything sentimental, that may help to cheer the animal spirits, and make us laugh a little, and be innocently merry together ; Hell is their portion, nothing but gloomy hymns must be sung, and those in the most dismal tunes, to work melancholy on the spirits, or if you do otherwise, you go to hell, and if you do not keep the Sabbath, you'll have a hot birth in the doleful and fiery regions! Why you see the Man is yet a Wolf! How can he bring forth the Lamb ? The Lamb is the Son of a Sheep, but don't be troubled, though the man with the wolf in his belly, is in his place, for God has decreed a change, but he left you at first to be terrified by this Wolf Spirit. He allowed it to wrong you, on purpose to give you pleasure, and now you will derive happiness and pleasure, in searching for ; and obtaining by industry and diligence, that knowledge by which you will become able to cast off the wolf, and to struggle from under his dominion, for if he had never terrified you or given you trouble, and made you tremble, least after all you should be denounced by him, why then you would not be capable of joy, you would not know the sweets of that knowledge that delivers, nor its worth you would not have any just conception of, *so that it is those that have been furthest in the Jaws of this horrible Wolf, who are capable of the greatest happiness.* As

now, come, we must not call the Wolf ugly since God made him, and he answers so good an end. Yet he must be left, for his kingdom shall expire. All the great Arch-Bishops, and Bishops, and Prelates, and the Clergy of all sects, have this Wolf in them, but it is the Lamb's Kingdom that must now be established, the Kingdom of the Wolf is condemned by the Supreme Judge. (I know that this will make the Wolf keen in his appetite, he will want to have a snatch at me, but he cannot devour me.) The spirit in men, which tells you that you sin in thought, word, and deed, and that if you do not believe and act in religion, upon their faith and principles, that God hath prepared a burning lake for you, and that there is an horrible Black Dragon-Man to torment you to all eternity. THAT'S THE WOLF, who also hath the cunning of the Fox, to get the tithes, and assessments paid, and their large salaries. Now from this, you will know the Wolf, I am not speaking against men, but, I am shewing you the Spirits that have hitherto inhabited men's minds. May God bless the Arch-Bishops and Bishops, may they become honest and blameless, and all the Clergy too. I would that they should not roar for the Wolf, but that they may see, and behold this little innocent and harmless Lamb, that is just born, and that they would become nursing and fostering fathers to it, that they would all become shepherds to him, and let this Innocent lay in their bosoms. But shall I flatter and deceive for fear of them? No, I will not, I know that the Lamb is now sent forth, as sheep among wolves, and however fierce and ravenous, the wolf might be and eager to devour, yet the Lamb will overcome, because this Lamb is the Light of the City of Zion,—he is the Light of the Holy Scriptures, and the Light, and Joy, and Life of the adopted Son, in whom he, the Lamb, was begotten, and of whom he was born, and who is the appointed Shepherd to take care of this dear little Lamb, while he is young and tender, that the Wolf may not hurt him,—this Lamb is committed to the care of him, of whom it is written, "Behold my servant, whom I uphold, mine Elect, in whom my soul delighteth, I have put my Spirit upon him, &c." that is to say, the Lamb is with him, see how Scripture speaks for itself, the Lamb (i. e. the Gospel) is committed to this Shepherd, to defend it, it is entrusted to the adopted Son, the Spiritual Man,*—SHILOH.

"As the good Shepherd tends his fleecy care,
"Seeks freshest pasture, and the purest air;
"Explores the Lost, the wandering Sheep directs,
"By day o'er sees them, and by night protects
"The tender Lambs, he raises in his arms,
"Feeds from his hands, and in his bosom warms,
"Thus shall mankind, his guardian care engage,
"The promised Father of the future age."

POPE'S MESSIAH.

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* Or come, I'll accommodate all parties as well as I can. I'll call it a Spiritual Mind, newly created by a human being, I hope this will offend no one. Surely God may do as he pleases, and give his spirit of Light to which he thinks proper. I hope so.

Well now if I shew you, from the Scriptures, the only sin that ever was committed, and shew you also the very Man that committed the sin,—and how even that sin worked for good, I hope then you will be satisfied, and not abuse and imprison a man who is called to tell you down-right plain, honest, unvarnished truth, without t ncelling it over with flourishing English, or interspersing here and there, scraps of Greek and Latin, I am not in possession of these things, all I have to recommend me to the notice of my brethren is honesty, in a plain dress, and it is my opinion that this latter will be most durable after all, but I leave every one to form their own opinion upon this point, but the merits of every thing must now be brought to Judgment.

Now I have said that you do not commit sin in any thing that you do, I will clear you all of sin, i. e. the Spirit that is in me will, which is the wonderful Counsellor, and that Spirit is Christ, who is come for the express purpose of taking away the sins of the world. You shall not be charged with sin, for Man is God's elect, and the Wolf before mentioned is the non-elect, AND WHO SHALL LAY ANY THING TO THE CHARGE OF GOD'S ELECT? How dare that wolf to charge you with sin, and to threaten you with damnation and everlasting torments, when God loves man, he loved man in eternity,—he loves him still, and ever will love him, and never charged him with sin? Ah, Friends this is the Grand Secret coming out,—the Lamb has no vengeance in him, no threatenings of future torment, no hell fire and brimstone for you, but to manifest unto you that God is Love. Stop, says one, I read in Revelations, chap. vi. verse 16., of the wrath of the Lamb, and of the wicked (when the Lamb shall appear in the Day of Judgment,) how they shall call on the Rocks and Mountains to fall on them, and hide them from the wrath of the Lamb, for they will say, "The great day of his wrath is come, and who shall be able to stand."

Ah, friend, you're quite right, you see that the Lamb was to appear, that's certain, and he is come, it is now the Day of Judgment, and the wicked Wolf (error) will not be able to stand against the wrath of this Lamb, and what do you think this wrath is, this devouring wrath? I answer INNOCENT TRUTH. O this will be a God-Almightiness, to destroy and to devour the Old devourer and destroyer of all good, and of the peace of poor man. Those Great Ones with the Wolf in their bellies, now run to their learning, and abuse, and persecute to defend themselves against innocent and scriptural Truth, that they see the Lamb has brought with him, saying, "O fall on us ye Rocks of wisdom and learning, ye Mountains, under whose shadow we have always hid ourselves, fall on us and hide us, from Love and Innocence, for we cannot bear it,—It is so plain, honest, and clear, that we shall certainly lose our standing, who shall be able to stand." So saith the Beast Priestcraft, who has devoured so many millions of men, he is now terrified at the little Lamb, and cannot abide his fiery wrath, which is nothing but Love, Innocent Truth, and Wisdom. But its all in vain there's no hiding places now, the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding places, and the Lamb

that is in the midst of the Throne, (i. e. enthroned in the mind.) shall feed his people, and shall lead them to fountains of living waters, and shall wipe away all tears from their eyes, and they shall sorrow no more at all; because they shall see that God lays no sin to their charge, but that it was the devouring Wolf that did this, and terrified them with fears of the wrath of God, and damnation. I must now go on with what I proposed, namely, to shew you the only sin that ever was committed,—how committed,—and who did it,—and how it produced good. O, what a wonderful God, to plan so wisely for us, that even sin should turn out to our good, and be the means of salvation to us. Who can but praise him, when they see this, so I hope you will excuse me, when I digress a little, for I cannot help exclaiming with the Prophet, and saying, "O the depth, both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out."

Now in order to do what I said, I must here pen a passage of Scripture, from Peter's Prophecy of these last times, you will find it in his Second General Epistle, 2nd chapter, and 1st verse; it reads as follows; "But there were false Prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."

Why this is very curious, that the Lord should buy false teachers, one would think that he'd be a better judge than to buy such folks, who he must know would do such things, as to bring in privily, damnable Heresies, and even to deny him after he "bought them." Is it not a curious thing now, to speak reasonably? Did he "buy" a pig in a poke think you? Could he be mistaken in his bargain? I trow not. He is too good a Judge. One would think that it would be good folks that he would "buy" with his money, but to "buy" such wretches as "false teachers," that denied him, seems quite unreasonable.—Ah, this is like all his curious and strange ways, and you may be sure that as he "bought them," he would yet, even although they deny him, make them answer his purpose at last, to turn out a good and profitable bargain, and at last shew the wisdom of a God in buying such folks. Now if you, being a man in trade, went to the market to purchase any thing, you would naturally chose a good and perfect article, but the Lord acts quite the contrary way, buys the bad, and the worst, such as nobody else would have, that he might translate it, and make the bad, good,—turning the old into new. O he is a rare translator, for MY PART I WAS but a Cobbler, but my Lord and my God is a wonderful translator. Cheer up, Brethren, he'll make all anew, he knows how to it, AND NOW HE HAS BOUGHT (THE WRITER OF THIS) THE VERY WORST FIRST, TO BEGIN HIS KINGDOM WITH, the 4th of Daniel, and 17th verse, will prove to you that thus it must be; so that it is not what I say merely, but here is the plain Scripture itself for it, which in allusion to this very present day, and to this very subject too, reads as follows:

" This matter is by the decree of the watchers, and the demand by the word of the Holy One; to the intent that the living may know that the most high ruleth in the Kingdom of Men, and giveth it to whomsoever he will, and *setteth over it the basest of men*, i. e. he giveth the Lamb to whomsoever he will, and setteth over it the basest of men. Wonderful!" But this is his way, and who shall say, what does thou?

Now Daniel and Peter foretold of these last times, when there shall be false Teachers among you, and when the Day Star shall arise in the Heart, (*not up in the Sky*,) and in the Heart too that was desperately wicked, which was Zion, the writer of this, for I happened to be the Centre or Spiritual Pole or Axis, upon which the World of Men turn round,—the Being in whom Old Time ends, and New Time begins,—the Heart in whom the Day dawns, therefore I was first, the most deceitful and desperately wicked, and the basest of Men, to fulfil the Decree, which saith,—and God " setteth over it the basest of Men."

This subject is concluded in the 3rd part, Price One Penny.